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made of the surrounding tribes that, as Dr Dixon points out, a satisfactory comparative discussion of the Maidu myths is impossible, but he has indicated the closest analogies with those of the nearest tribes that have been investigated. In the "Creation Myth," which strikes one as quite philosophical, Turtle procures earth from the bottom of the primeval ocean in the same way as is related by our eastern Indians. Other stories resemble the "Transformer" tales of Oregon, Washington, and British Columbia. The story of the one-legged man (*Huptoli*) recalls a similar Haida conception. As throughout the California area, Coyote takes the place of Raven, Bluejay, Spider, etc., as "trickster."

The "Abstracts" with which this bulletin closes should be of the greatest convenience to mythologists in future comparative studies. It is to be hoped that similar investigations of the California languages will soon follow.

JOHN R. SWANTON.

Il precursore dell'uomo (Pithecanthropus Duboisii). Nota riassuntiva del PROF. ENRICO MORSELLI. Zenova: Fratelli Carlini, 1901. 19 pp.

In this reprint (with annotations) from his *Antropologia Generale*, now in press, Professor Morselli, the distinguished Italian anthropologist, résumés the question of the *Pithecanthropus*. Up to date the majority of French authorities (Manouvrier, Hovelacque, Verneau, Zaborowski, Pettit, Lapouge, *et al.*) with some Germans (Haeckel, Nehring, Schwalbe, Kilser, Jäkel), the Italian Neviani, and the American Marsh agree with Dubois in looking on the *Pithecanthropus* (as determined by the cranium) as a transitional form. The majority of English scientists (Turner, Cunningham, Keith, Lydekker, Keane, Lubbock, Ray-Lankester, *et al.*) are inclined to regard him as man, as do also a number of continental anthropologists (Ranke, R. Martin, Metschie, Topinard, Houzé), German, French, Belgian. The majority of German authorities (Virchow, Waldeyer, von Luschan, Krause, Hamann, Kollmann, Volz, *et al.*) hold the *Pithecanthropus* to be an ape, as do also the Englishman Thomson, the Italians Branco, Giglioli, and Sergi, and the Hollander ten Kate. Of twenty eminent naturalists who up to the fall of 1896 had examined or studied the skull, six attributed it to a man, six to an ape, and eight to a transitional form; the femur was ascribed by thirteen to a man, by six to a transitional form, and by one to an ape; the third molar was judged human by four, simian by six, and to belong to a transitional form by eight; the second molar was assigned to an ape by two and to the transitional form by five. Within the limits expressed above, the divergences of

opinion are very great. Rosemberg allies the *Pithecanthropus* with the *Cebidæ*; Virchow, Flower, and Krause see the remains of a large extinct gibbon; Newton a new species of *Hylobates*; Garson a species of Primate extinct in the Pliocene; Schwalbe a more or less generic form, intermediate between the anthropoids and the Neanderthal race; R. Martin and Lapouge make him a sub-genus below man, of which the second recognizes two species: *P. erectus* (of Java) and *P. Neanderthalensis* (of Europe); Keane makes the *Pithecanthropus* "the first man," and Keith names him *Homo pliocenus*; Houzé styles him *Homo javanensis primigenius*, seeing in the *Pithecanthropus* merely the first Java representative of the human species; Topinard goes some distance toward identifying him with the race of Neanderthal; Ray-Lankester declares the remains to be those of "a microcephalic idiot," in support of which view Mies produces a Dutch pathological cranium of like dimensions. These varieties of opinion doubtless represent different currents of scientific thought and the attitude of the diverse sections of the scientific world toward the general question of human evolution. Professor Morselli himself, while believing that theory and fact warrant us in seeing in the *Pithecanthropus erectus* "the extinct organic form most closely related to our own," recognizes that, since the remains are from the Pliocene, there would be hardly time enough for the transformation into the *Homo Neanderthalensis*. All difficulties are abolished, however, by not considering man as the direct descendant in the same genealogical line from the *Pithecanthropus*, but in making two collateral, scarcely divergent lines,—that of the *Pithecanthropus*, extinct in the Pliocene or Pleistocene, and that of *Homo* continued in the Quaternary human species and varieties. In this case there would be no transformed *Pithecanthropus*, and the immediate "progenitor" of man would remain to be discovered. The *Pithecanthropus* would be neither our father, nor our grandfather, but a far-off cousin and, paleontologically, a "precursor." His chief rôle is to show that the same *phylum* which procreated him was well able to originate contemporaneously, or, perhaps, a little before, or a little later, the *Prothomo*, or primitive man.

ALEXANDER F. CHAMBERLAIN.

North Queensland Ethnography: Bulletin No. 4. March, 1902. Games, Sports, and Amusements. By WALTER E. ROTH, B. A.; M. R. C. S., etc. The Northern Protector of Aborigines, Queensland. Brisbane: 1902.

This is a valuable and admirably illustrated collection of the games and amusements of the native Australians. The writer includes, under the general head of games, every sort of amusement from story-telling